

# Sedalia Weekly Conservator.

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NO. 25



P. T. BOWLES, A. B.

B. H. BALL, A. B.

We fit in with the present half-tone cuts of our recent Collegians of Geo. R. Smith College, Prof. P. T. Bowles, and President B. H. Ball, A. B. No greater pleasure could be given to the Conservator than this, to speak of some of the manly attributes both of these young men possess. Our friend Prof. Bowles has been connected as student with our city and College for seven years. By his tenacity and grit he has fought his way to the front. His scholarship is evenly rounded and is strengthened by the greater learning obtained at the school of

experience, hence, we congratulate the Board of Education of Goliad, Tex. upon their wise selection. Along the same path that Prof. Bowles traveled was another, of equal endurance and perseverance Pres. Ball, of Huntsville Academy (Ala.) A young man of unassuming mien but full to overflowing, of pluck and aggressiveness. Well may the Methodist of Huntsville, Ala., and vicinity feel over having one so well prepared to do useful and sensible things for their moral and material advancement.

## BLUE

By Paul Laurence Dunbar

Stannin' at de window,  
Feelin' kind o' glum,  
Listenin' to de raintrops  
Play de kettle drum,  
Lookin' crost de medders  
Swimmin' lak a sea;  
Lawd 'a' mussy on us,  
What's de good o' me?

Can't go out a-hoeing';  
Wouldn't ef I could;  
Grown' too wet fu' buntin',  
Fishin', ain' no good,  
Two much noise fu' sleepin',  
No one hyeah' to chat;  
Des mus' stan' an' listen  
To dat pit-a-pat.

Hill's is gettin' misty,  
Valley's gettin' dahki;  
Watch-dog's 'mence a-howlin',  
Rattuh baye 'em bak'  
Dan a-mounin' solemn  
Somewah out o' sight;  
Rain-crow des a-chucklin'—  
Dis is his delight.

Mandy, bring my banjo,  
Bring de chillen in,  
Come in 'om de kitchen,  
I feel sick ez sin,  
Call in Uncle Isaac,  
Call Aunt Hannah, too;  
Tain't no use in talkin',  
Chile, I's sholly blue!

## Political Appeals To Passion.

The views of conservative Negroes of Washington on the race question have been formulated at a race conference between Rev. Dean Richmond Babbitt, of the church of Epiphany, Brooklyn, N. Y., and the following colored citizens: Rev. Francis Grimke, pastor of the Fifteenth Street Baptist church; Prof. Kelly Miller, of Howard University; Judson W. Lyons, register of the United States treasury; Cyrus Field Adams, assistant register

of the treasury John C. Dancy, recorder of deeds of the District of Columbia; Dr. O. M. Stewart, Thomas R. Clark and Whitefield McKinley. Dr. Babbitt has devoted much time to the study of this question, and was chosen at the recent Chautauqua meeting to reply to the argument of John Temple Graves. The composite views expressed in signed opinions of these right colored leaders, and submitted to Dr. Babbitt, follow:

"The spreading race prejudice is occasioned by appeal to race passion by politicians. The cure for the prejudice is the application of Christian morals and religion, and just execution of the laws. The fourteenth and fifteenth amendments to the constitution should be held intact. It is not the desire, wish or purpose of the Negroes, as a race, to seek, maintain, emphasize or teach social equality with the white; as a consequence of equal political rights, and they urge strongly that the Negro's education should not be limited to industrial training. They believe that the number of crimes charged to the race had been grossly exaggerated by their enemies; that the real facts should be collected and published and that the clergy of their race should teach strongly against these crimes and against intemperance."

They urged a thorough organization the race under capable and respected leaders and an appeal to the press and the moral and religious sentiment of the country, and especially the white clergy. They opposed the idea of a separate political party.

A man found dead, near Tipton, his life insurance made out to Bell Williams. See Chief Police

## PREACHES TO NEGROES

White Graduate of St. Louis College Has Pastorate of Colored Church.

## REVEALS FACT IN COURT

Milwaukee, Wis., October 11.—That Rev. L. M. Fenwick, for twenty years a pastor in the African Methodist church, is a white man and a doctor of medicine, having degrees from the Barnes medical college at St. Louis and the electro-physiology and electrotherapeutics institute of Indianapolis, was the discovery made in the police court yesterday, when he was forced to wear that he was white and not a negro.

The story did not develop till today, when one of the court officers called the attention of one Mr. Fenwick's parishioners to the testimony in court Saturday. Now the fight against Mr. Fenwick which has developed threatens to force him out of the church. He declares, however, that he will not give up his pastorate without a fight, having as he declares abandoned the practice of medicine to work for the elevation of the blacks, among whom he has been making his home. Though of a fair complexion, his parishioners believed him one of their race.

## LYNCHINGS FEWER, SAYS WASHINGTON

Paris, October 10.—Booker Washington, who is visiting Paris, and who is registered at a hotel under the nom de plume of "Jones," said to-day:

"I have had a delightful holiday. The reporters have not detected me under the name of Jones. The negro problem in the United States is being solved not by politics, but by education and industry in America. We can discuss everything calmly except politics. Lynchings are becoming fewer in the South. This year only two in Alabama. The influence of the press and leading men of the country has been a powerful help in decreasing lynching. Soon they will disappear altogether. Remove the cause and effect will not follow. The cause can be removed by education. The school term needs to be lengthened. We need better teachers and better school-houses. Something is being done, but we ought to move faster. In the public schools, and even in primary schools, elementary industry ought to be taught. 'I have been through Normandy studying the system of butter making in the hope of finding new ideas for our dairy at Tuskegee, but I am not sure Normandy can teach us anything. The general education board has been doing good work among our people. All the teachers of colored schools ought to get such training as we give at Tuskegee and Hampton. Technical schools are good for the black people. 'Our students do not experience difficulties at the Northern universities, but we are not rich enough to send many students to them. We want university-trained men for professors if we can get them. There is lucrative employment in the South for every colored student

who graduates at each trade. It is not so in the North. There colored men are debarred from many trades. Here, in France, I do not find prejudice against colored men. In my country we have solved problems bigger than the negro question. I will continue preaching education, education, education. Intelligent people know this and are generous to us."

## Booker Washington.

No. 1000 No. 1000 Wind-jammers Assisting Southern Whites in Fight Against Negro.

The attack on President Booker T. Washington by members of his own race are just as unreasonable and mean as those made by southern white people. That Mr. Washington has done a great and good work, in the way of training the hand and mind of the young Negro of the south no one can dispute. No one could have adopted other methods than those adapted by Mr. Washington, and done one-third the good work. The thing that the Negro needs today in the south is moral, mental and mechanical training. The southern white people are opposed to this schooling of the Negro, and every effort put forth by Mr. Washington is watched with the prejudiced eye of these Negro haters. So, in order to succeed in helping the Negro to the place where he can help himself, the successful teacher must seem to the southern white people to be teaching just the opposite. It is one thing for a lot Negro wind-jammers to get together in Chicago and Boston and condemn Mr. Washington's school policy, and it is another thing to go south and help lift the colored youth out of his helpless, immoral and benighted degradation to which southern slavery sank us. Scores of good men and women have laid down their lives and accomplished nothing in trying to carry out the Boston and Chicago idea of educating the colored youths of the south. If Boston, Chicago, St. Louis and other places where these little fellows live who are condemning the school policy of Mr. Washington had a few Washingtons, fewer young Negro duds, loafers and crap shooters; less good time colored women and more good house-wives; more Negro men in business, fewer patrons of the white mans dance-halls and good-time parks, and last but not least, fewer colored wind-jammers to condemn the work of men like Booker T. Washington. Some of them say that Mr. Washington talks to much. He's got to talk. How on earth can he get money to build up and carry on his work unless he talks? In order to get the means to carry on his work he must say something to please the white people of the north and give no offence to the southern whites. Mr. Washington's idea and work is to train the mind and hand of the young Negro. And having done this, he thinks they will assuredly have sense enough to be brave men and women, able to take care of themselves, and to demand self respect.

—American Eagle

## IDEA OF ILLINOIS METHODISTS

A memorial to congress, presented several days ago by Dr. C. L. Parks, of Atlanta, Ga., recommending the education of the colored people of the South by the United States Government, has been adopted by the Rock River Conference of the Methodist church, in session at Aurora, Ill. Dr. Parks desires to put the Negro on the same plane with the Indian, making him a ward of the government. "The legal difficulties which may arise, he believes, can be surmounted by a carefully planned campaign and he sees in the consummation of his plan a solution of the Negro problem. A committee of seven is named in the memorial to convey the resolutions to Congress.

## LESSON IN SOUTHERN IDEALS

In Donaldville a white man brutally murders his Negro paramour, says an exchange, because she had quit him.

In Shreveport, a white man attempts to kill another white man whom he finds in the house with his Negro courtesan, and is shot himself.

In Alexandria, a Negro forces a white man to apologize to his wife whom he had insulted and the Negro is placed in jail and threats to lynch him are being made.

Solve the problem and come and get the chrome.

## Cormack and the Constitution.

Senator E. W. Carmack in an interview several days ago, said when asked about the publication that he would make an effort to secure the repeal of the Fifteenth amendment:

"I am sorry that the impression has been created that I am preparing to agitate this question in congress.

"A reporter was discussing with me an article I had written on the race question. He asked me if I intended to introduce a measure for the repeal of the Fifteenth amendment. I replied that I had not thought of doing so, but added that I might do it just to bring on a debate. That was all."

"I confess that I have a great curiosity to hear the Fifteenth amendment defended by the Republican leaders who now take the position that the general principles of the Declaration of Independence are applicable only to white and not to colored men, and who hold that the brown man in the Philippines has no right that the white man is bound to respect.

"At the same time I know that any progress toward the repeal of the fifteenth amendment depends on it not being made a partisan or sectional question. To make it such would be to check at once a healthy growth of public sentiment. It may well be that any direct effort on the part of a southern man for its repeal would result in making this a sectional or party question. This must be avoided.